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the origin and growth of the canon itself, as well as that of local and partial canons, is not handled. Yet it is a good summary of the external evidence of the various books of the New Testament. Other articles in the volume dealing with the New Testament introduction, however, are admirable, especially that of Professor Chase upon the two epistles of Peter. It would be difficult to find a more complete and lucid statement of the problems which they present, or of the material which must be handled by anyone who wishes to come to a fair conclusion as to their authorship and date. The articles are models of introductory method. Much the same may be said of Professor Salmon's article upon the gospel of Mark. If any criticism were to be made upon it, it would be that there is too little consideration of the sources of the gospel, although this lack is to some degree offset by a full discussion of its relations with Matthew and Luke. The paper of Professor Bartlett upon Matthew is much less elaborate than that upon Mark, but it furnishes a general survey of the prevailing critical position as regards the book. One interesting position taken by Professor Bartlett is that Matthew and Luke probably did not use in common the Logia document. Principal Bebb, on the other hand, holds that the verbal agreement of certain passages seems to require the hypothesis of the use of a common written Greek source by both Matthew and Luke. It is unfortunate that Professor Bebb's paper does not grapple more vigorously with the synoptic problem, to which Luke's gospel furnishes such a convenient introduction. Other articles upon the introduction, like that of Bernard upon "Philemon" and of Gibb on "Philippians," hardly require special attention, although they are on the whole satisfactory.

S. M.

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**The Christian Use of the Psalms.** With Essays on the Proper Psalms in the Anglican Prayer Book. By REV. T. K. CHEYNE, M.A., D.D., Oriel Professor of Interpretation of Holy Scriptures at Oxford, etc. New York: E. P. Dutton & Co., 1900. Pp. 273. \$2.

Professor Cheney's authority as a student of the Psalter has been already established by his translation and commentary issued in 1888 under the title *The Book of Psalms*; and his Bampton Lectures for 1889, entitled *The Origin and Religious Contents of the Psalter*. These works are evidence of his thoroughly critical and conscientious work. This little book is practically merely a discussion of the interpretation

and appropriateness of eighteen psalms found in the Anglican Prayer Book. These psalms are: 2, 19, 21, 22, 24, 38, 40, 45, 46, 47, 48, 54, 57, 68, 85, 110, 118, and 132. The preface states that the change which has passed or is passing over the views of biblical scholars will soon more or less affect educated laymen. This fact calls for a discussion of the Psalms from a thoroughly modern point of view. These brief discussions are in sympathy with a criticism and an exegesis which aim at thoroughness and exactness. This work is merely the forerunner of a new attempt to translate the Psalms from a corrected text. New critical views ought not to throw the Psalms out of public service, but rather to give them a new and a larger significance.

The introductory discussion of twenty pages is a plea for a thorough revision and a broadening of the scope of the Anglican Prayer Book, on the basis of the broader scholarship of our day, and of the extra latitude given the American Episcopal church in this respect. The new and corrected text of the Hebrew Psalter would be the main ground for Professor Cheyne's contention for revision.

The discussions—often elaborate—of the above-named eighteen psalms are full of interest. In his exposition and elaboration of Ps. 21 (p. 77\*), while holding in *Bampton Lectures* to a Maccabæan background, he here adopts a messianic interpretation, not for this psalm only, but for Ps. 20 as well. On its position in the Prayer Book he says (p. 78): "Evidently we can no more say this psalm with satisfaction on Ascension Day than we can recite the forty-fifth psalm (rightly understood) on Christmas Day." Ps. 110 also falls under the ban. "But so much, at any rate, ought to be clear that the compilers of our Prayer Book were in error in so far as they based their appointment of Ps. 110 as a proper psalm for Christmas Day on the language which Jesus is reported to have used to the scribes and Pharisees" (pp. 235, 236). Space will not permit the mention of some of the many other places in which Professor Cheyne disagrees with the sainted compilers in their implied interpretation of the old Prayer Book. The vigor, boldness, and critical acumen of the author are outstanding characteristics of the discussions.

IRA M. PRICE.

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**The Mind of Tennyson.** By PROFESSOR E. HERSHEY SNEATH, PH.D. New York: Charles Scribner's Sons. \$1.25.

"I have to read a little poetry every day to keep my soul alive," said a young minister who had always a book of poetry lying on his